

# Τὸ ΠΡΩΤΟΚΤΙΣΤὸν ΚΑΛΛΟΣ



ΑΚΡΙΤΟΧΩΡΙ  
ΣΙΔΗΡΟΚΑΣΤΡΟΥ



Τίτλος: ΤΟ ΠΡΩΤΟΚΤΙΣΤΟΝ ΚΑΛΛΟΣ

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# Τὸ ΠΡΩΤΟΚΤΙΣΤὸν Κἄλλος

ΤΟ ΝΕΟ ΚΑΘΟΛΙΚΟ ΤΟΥ ΙΕΡΟΥ ΗΣΥΧΑΣΤΗΡΙΟΥ ΤΟΥ ΤΙΜΙΟΥ ΠΡΟΔΡΟΜΟΥ



ΑΚΡΙΤΟΧΩΡΙ ΣΙΔΗΡΟΚΑΣΤΡΟΥ

2019

Ἡ Ἱερὰ Ἀδελφότης  
τῶ σεπτῶ Πνευματικῶ αὐτῆς Πατρὶ Ἀλεξίῳ  
Καθηγουμένῳ τῆς ἐν Ἄθῳ  
Μονῆς τοῦ Ξενοφώντος  
εὐγνωμονοῦσα  
ἀφιεροῖ

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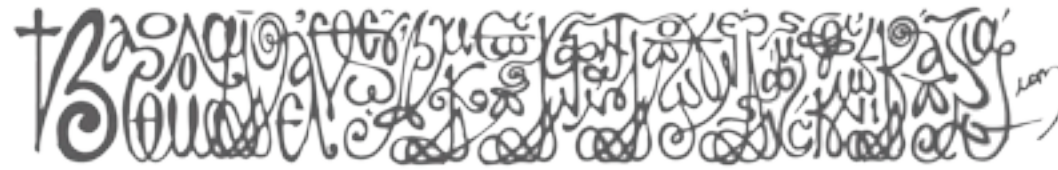
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**Π**ροάυλιον πέφηνα ποιμνης αίσιας, τοῦ προταγοῦς γάρ εἰμι φωτοπροδρόμου,  
λείας λογικῶν θρεμμάτων πεπλησμένης, ὧν βίος ἄζυξ, ὧν πόλις ὕψους πόλος,  
ὧν πᾶς ἕκαστος καὶ καθ' εἷς ἅπας πόθῳ, ὧν οὔτινός τι, τοῦδε πάντων κτημάτων·  
κλῆρος γὰρ αὐτοῖς ἡ Θεοῦ σχέσις μόνῃ. Ὡς ἀσφαλῆς, ὡς ἐσθλὸς ἦνυσται δρόμος τῶν  
κοινοβικῶς πανταχῶς ἐζηκότων.





Τῇ Ὁσιωτάτῃ Μοναχῇ Ἰακώβῃ, Ἡγουμένη τοῦ Ἱεροῦ Ἡσυχαστηρίου τοῦ Τιμίου Προδρόμου Ἀκριτοχωρίου, καὶ τῇ περὶ αὐτὴν Ἱερᾷ Ἀδελφότητι, θυγατρᾶσι κατὰ πνεῦμα τῆς ἡμῶν Μετριότητος ἀγαπηταῖς, χάριν καὶ εἰρήνην παρὰ Θεοῦ, παρ' ἡμῶν δὲ πατρικὴν εὐχὴν καὶ Πατριαρχικὴν εὐλογία.

Μετ' ἰδιαιτέρας πατρικῆς χαρᾶς ἐπληροφορήθημεν ἐκ τοῦ ἀπὸ 8 Μαρτίου ἐ.ἔ. ἀριθμ. πρωτ. 3, γράμματος τῆς ἀγαπητῆς Ὁσιότητος ὑμῶν περὶ τῆς ἐκδόσεως τοῦ μετὰ χεῖρας Τόμου ὑπὸ τὸν τίτλον «Τὸ Πρωτόκτιστον Κάλλος», ἀφιερωθέντος εἰς τὸ νέον Καθολικὸν τοῦ Ἱεροῦ ὑμῶν Ἡσυχαστηρίου, τὰ ἐγκαίνια τοῦ ὁποῦ ἐτελέσαμεν προσωπικῶς κατ' Ὀκτώβριον τοῦ προαπελθόντος ἔτους, εὐλογήσαντες καὶ τὸν μοναχικὸν δόλιχον καὶ τὴν ἀφοσίωσιν τῷ Κυρίῳ ἐκάστης τῶν ἐν αὐτῷ μοναζουσῶν θυγατέρων ἐν Κυρίῳ τῆς ἡμετέρας Μετριότητος.

Εἰς τὸν σημαντικὸν τοῦτον Τόμον, τὸν ἐκδοθέντα πρὸς παρουσίαν καὶ προβολὴν μείζονος ἱεροῦ ἔργου, παρουσιάζονται ὡς ἀναφέρετε ἐν τῇ ὑμετέρᾳ ἐπιστολῇ καὶ ἀναγγέλλονται οἰονεὶ ὡς ἔτι προοίμιον ἡμῖν, Ὁσιωτάτῃ ἀγία Καθηγουμένη, μελέται «θεραπεύοντων τῆς ἐπιστήμης ὑψηλοῦ ἤθους, βαθείας καταρτίσεως, ἀλλὰ καὶ πνευματικῆς μορφώσεως καὶ δὴ ἀγάπης καὶ σεβασμοῦ πρὸς τὸν Ὀρθόδοξον Μοναχισμόν». Τὰς μελέτας ταύτας συνοδεύει τὸ ἀληθῶς χειροτέχνημα συνεργασίας τῆς ἐπινοίας καὶ τῶν χειρῶν μοναχῶν καὶ λαϊκῶν, ὅπερ ἀνιδρύθη τῇ ἐργῶδει καὶ ἀφωσιωμένη φιλοτιμία καὶ προσευχῇ ὑμῶν τῶν αὐτόθι μοναζουσῶν καὶ κοσμεῖ τὰς φυσικὰς καλλονὰς τῆς περιοχῆς τοῦ Ἀκριτοχωρίου.

Ἡ ἀρχιτεκτονικὴ τοῦ νέου Καθολικοῦ τοῦ ὑμετέρου Ἡσυχαστηρίου «ἀνθολογεῖ» τὸ σύνολον τῶν παραδοσιακῶν τεχνικῶν τοῦ Βυζαντίου. Τοιχοδομία καὶ θόλοι, συστήματα δομήσεως καὶ κεραμοπλαστικὸς διάκοσμος αὐτοῦ ἐξοικονοῦν ἀναμνήσεις Ἱερῶν Ναῶν καὶ Καθολικῶν Ἱερῶν Μονῶν καὶ εὐκτηρίων οἰκῶν διαλαμπάντων ἐν Κωνσταντινουπόλει, ἐν Πόντῳ, ἐν Καππαδοκίᾳ, ἐν Ἰωνίᾳ μέχρι καὶ τῆς Μεγάλῃς Ἑλλάδος καὶ τιμοῦν τοὺς δομήτορας καὶ κτίτορας τοῦ πολιτιστικοῦ τούτου θησαυροῦ τῆς Οἰκουμένης.

Εἰς τὴν περίπτωσιν τοῦ ὑμετέρου Καθολικοῦ ἰδιαιτέρως ἐντυπωσιάζει ὁ σεβασμὸς πρὸς τὰς ἀρχικὰς συλλήψεις τῆς Ὀρθοδόξου Ναοδομίας, ἐξικνουμένης μέχρι καὶ τῆς στατικῆς τοῦ Μεσαίωνος, ἢ ὁποία ἄνευ χυτεύσεων καὶ συγχρόνων ὑλικῶν κατορθεῖ τὴν παράδοσιν κτισμάτων στερρῶν ὡσεὶ γεννηθέντων ἐκ τῶν τοπικῶν ὑλικῶν, ὡς πάγος καὶ λίθος ἀμετακίνητοι. Ἡ δὲ ἐσωτερικὴ διαρρύθμισις καὶ ὁ διάκοσμος τοῦ Καθολικοῦ, διὰ τῶν λαμπρῶν μαρμαροθετημάτων καὶ ψηφοθεσιῶν, τῶν συστροφῶν

To the Most Reverend Nun Iakovi, Abbess of the Sacred Monastery of Saint John the Baptist in Akritochori, as well as to your Holy Sisterhood, our beloved spiritual daughters: Grace be unto you and peace from God, together with our paternal prayer and Patriarchal blessing.

It is with special paternal joy that we were informed through your letter dated March 4, 2016, Prot. No. 3, about the publication of the present volume entitled *The Original Beauty*, dedicated to the new Katholikon of your Sacred Monastery, which we personally consecrated in October of last year, when we also blessed the monastic service and devotion to the Lord of each of our spiritual daughters leading an ascetic life there.

As noted in your letter and mentioned in your preface, Most Reverend Abbess, this important book contains a number of studies presenting and promoting a very important and sacred work. These studies are written by “researchers of impeccable morals, profound instruction, spiritual formation, love and respect for Orthodox Monasticism.” These studies accompany the genuine handiwork of collaboration between the hands and minds of monastic and lay persons alike, established through the noble labor, devotion and prayer of your community, which also adorns the natural beauty of Akritochori.

The architecture of your monastery’s new Katholikon is a tribute to all of the traditional arts of Byzantium. The stone walls and domes, the infrastructure and ceramic decoration, vividly illustrate memories of sacred churches, monastic sanctuaries, and places of worship in Constantinople, Pontus, Cappadocia, Ionia and Magna Graecia, while also honoring the builders and founders of this universal cultural treasure.

Your Katholikon is particularly impressive in its respect for the early conceptions of Orthodox church architecture, even incorporating the structural techniques of the Middle Ages, which succeeded in creating a tradition of stable structures – as if born out of the rocks of the surrounding landscape – without the use of prefabricated molds and modern materials. The interior presentation and decoration of the Katholikon, with its brilliant marble inlays and mosaics, as well as swirling patterns of marble slabs from different locations and varied colors reflect the timeless splendor of Orthodoxy and bringing to mind the years of magnificence and majesty of all those who believe in the Creator of the “original beauty” within the human





τῶν μαρμάρων καὶ τῆς ποικιλίας τῶν προελεύσεων καὶ τῶν χρωμάτων αὐτῶν ἀπηχεῖ τὸ κράτος τῆς Ὁρθοδόξου διαχρονίας καὶ υπενθυμίζει τοὺς χρόνους τῆς λαμπρότητος καὶ τῆς δαμιλείας τοῦ πιστεύοντος εἰς τὸν Κτίστην τοῦ πρωτοκτίστου κάλλους ἀνθρωπίνου πνεύματος, τὸν Δημιουργὸν πάσης τῆς κτίσεως, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καὶ τὸν Πρόδρομον τῆς ἐπὶ γῆς ἐπιφανείας Αὐτοῦ, τὸν ὑμέτερον προστάτην Βαπτιστὴν Ἰωάννην, τὸν «ἐκτείναντα τὴν δεξιὰν αὐτοῦ χεῖραν... καὶ διὰ ταύτης σημειώσαντα σφραγίδι» τὸ νέον ἐν Ἀκριτοχωρίῳ ἐνδιαίτημα αὐτοῦ, ἵνα μετὰ τοῦ ὑμνητοῦ αὐτοῦ Ἰωάννου τοῦ Μαυρόποδος ἐπαναλάβωμεν.

Ἡ Ἱερὰ ἡμῶν Παράδοσις, ἐπεκτεινομένη καὶ εἰς τὰ ἔργα τῆς ἐμπραγμάτου καὶ βιωματικῆς θείας λατρείας, ὑπῆρξεν ἀπ' ἀρχῆς καὶ ὑπάρχει «ποικιλία ἐπιλογῶν» πολλάκις νεοφανῶν καὶ πρωτοφανῶν. Ὡς εἰκός, παράδοσις εἶναι καὶ ἡ ἐπιμέλεια τοῦ μαρμάρου καὶ ἡ ἀπλότης τοῦ ἱστορημένου τοιχογραφήματος καὶ τῶν ἱερῶν μορφῶν τῆς Ὑπεραγίας Θεοτόκου καὶ τῶν Ἁγίων καθὼς καὶ ἡ ἀρχιτεκτονικὴ ἐκλέπτυνσις τοῦ ὄγκου, τοῦ περικλείοντος τὸ ἄπειρον καὶ ἀχώρητον καὶ ὀδηγοῦντος πρὸς τὸν Ἄφθαστον. Τὴν Ὁρθόδοξον ταύτην Ἱερὰν Παράδοσιν ὑπηρετοῦν καὶ δεόν νὰ διακονοῦν αἱ ἐρειδόμενα ἐπὶ ἀρραγῶν ἱστορικῶν βάσεων πνοαὶ τῆς προόδου καὶ αἱ ἐξελιζομένης τῆς τέχνης τῶν ἀρχιτεκτονημάτων διὰ νὰ διηγῶνται δόξαν Θεοῦ καὶ νὰ μαρτυροῦν τὴν ἔφεσιν πρὸς τὸ πρωτόκτιστον καὶ ἀρχαῖον Κάλλος.

Ὁ Γρηγόριος ὁ Θεολόγος ἀποφαίνεται ὅτι «κάλλος παντός ἐστὶν εὐαρμοστία» (Ἐπιθεολογικά, Ποίημα ΛΔ Ὅροι παχυμερεῖς, P.G. 37, 949), ὁ δὲ Μέγας Βασίλειος θεολογεῖ ὅτι «κάλλος ἐστὶ τὸ ἐν συνθέσει τῶν μελῶν εὐάρμοστον, ἀπανθοῦσαν αὐτῷ τὴν χάριν ἔχον (Εἰς τὸν ΜΔ Ψαλμόν, ΕΠΕ 5, 274), ἤτοι ἡ ἀναγωγὴ διὰ τῶν θείων ποιημάτων καὶ ἔργων εἰς τὸν «σαββατισμὸν» τῆς ἐβδόμης ἡμέρας, εἰς τὸ «πρωτόκτιστον κάλλος» τῆς ὀγδόου καὶ ἀτελευτήτου ἡμέρας, τὸ ὁποῖον εἶναι αὐτὴ αὕτη ἡ εἰκὼν τοῦ ἀοράτου Θεοῦ, τὴν ὁποῖαν δὲν δυνάμεθα ἀσφαλῶς οἱ χοϊκοὶ καὶ παροδικοὶ οὔτε νὰ ἴδωμεν, οὔτε νὰ βιώσωμεν· νὰ ἴδωμεν δηλαδὴ τὸ «ἄρρητον κάλλος», ἐκεῖνο τὸ ὁποῖον καὶ αὐτοὶ οἱ αὐτόπται τοῦ Λόγου «εἶδον καθὼς ἠδύναντο» ἐν τῷ Θαβῶρ κατὰ τὴν φρικτὴν ὥραν τῆς Μεταμορφώσεως, ἐκτυφλωθέντες ἐκ τοῦ ἀρρήτου φωτὸς τῆς δόξης τοῦ Θεοῦ. Τὸ «κάλλος» τοῦτο τοῦ Κυρίου καὶ τὴν ἀνέκφραστον ἠδονὴν τοῦ προσώπου Αὐτοῦ οἰονεὶ προσπαθεῖ νὰ ἀπεικονίσῃ «ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι» τὸ Ἱερὸν ὑμῶν προσευχητᾶριον τοῦ Καθολικοῦ, μέχρις ὅτου καταντήσωσιν αἱ ἐν αὐτῷ νυχθημερὸν ἀφιερωμένοι εἰς δέησιν καὶ προσευχῆν καὶ ἐγκαταλείψασαι τὸν κόσμον καὶ τὰ

spirit – namely, the Maker of all creation, our Lord Jesus Christ and the Forerunner of His earthly advent, your patron Saint John the Baptist, who “stretched out His right hand ... and marked with His seal” your new home in Akritochori, to borrow the expression of the hymnographer, John Mauropous.

Our sacred Tradition, which includes the work and practice of divine worship, has always been and continues to be “a variety of choices,” often new and unprecedented. Naturally, tradition also includes the attention to the details of the marble and the simplicity of the frescos and sacred figures of the Most Holy Mother of God and the Saints, as well as the architectural refinement of the sanctuary’s space, which encompasses the Infinite and Uncontainable while leading to the Unattainable. This sacred Orthodox Tradition is and should be aided by the inspiration of progress constructed on an unbroken historical foundation, so that the artistic and architectural developments may proclaim the glory to God (Ps. 19:1) and bear witness to our longing for the ancient, “original beauty.”

Gregory the Theologian declares that “beauty is complete harmony” (Theological Poems, Poem 34, PG 37.949), while Basil the Great in turn defines “beauty as the harmonious combination of the various parts of the whole, blossoming forth with the grace of unity” (On Psalm 44, EPE 5.274). That is to say, through the divine creations and acts, we are led to the “Sabbath” of the seventh day, to the “original beauty” of the eighth and endless day, which is the very image of the invisible God. This image is certainly unable to be seen or experienced by earthly and temporal beings. No mortal can behold the “ineffable beauty,” which the eyewitnesses of the Logos “beheld inasmuch as they were capable” on Mt. Tabor at the moment of the Lord’s incomprehensible Transfiguration, when they were blinded by the sublime light of God’s glory. This “beauty” of the Lord and the inexpressible desire for Him is what the sanctuary of your Katholikon strives to depict “now in a mirror dimly” (1 Cor. 13:12), until those who devote themselves to worship and prayer, both day and night, attain to the personal vision and knowledge of His true beauty by abandoning the world and living in solitude, by showing great love for God and neighbor, by good works and repentance, by tears and especially the Lord’s judgment and mercy. “But the true and most lovely beauty of the divine and blessed nature can only be contemplated by him, who has purified his mind. He who gazes steadfastly at the



τοῦ κόσμου μονάζουσαι, κατὰ τὴν πολλὴν αὐτῶν ἀγάπην πρὸς τὸν Θεὸν καὶ πρὸς τὸν πλησίον, κατὰ τὰ ἔργα καὶ τὴν μετάνοιαν, κατὰ τὰ δάκρυα, κυρίως ὅμως κατὰ τὰ κρίματα καὶ τὸ ἔλεος τοῦ Κυρίου, εἰς τὴν «πρόσωπον πρὸς πρόσωπον» θέαν καὶ ἐπίγνωσιν τοῦ ἀληθοῦς κάλλους Αὐτοῦ. «Κάλλους ἀληθινοῦ καὶ ἐρασιμιωτάτου, μόνῳ τῷ τὸν νοῦν κεκαθαμένῳ θεωρητοῦ, τοῦ περι τὴν θείαν καὶ μακαρίαν φύσιν, Οὐ ὁ ἐνατενίσας ταῖς μαρμαρυγαῖς καὶ ταῖς χάρισι, μεταλαμβάνει τι ὑπ’ αὐτοῦ, ὡσπερ ἀπὸ τινος βαφῆς, αἴγλην τινὰ ἀνθηρὰν εἰς τὴν οἰκείαν ὄψιν ἀναχρωνόμενος. Ὅθεν καὶ Μωϋσῆς ἐν τῷ μετεληφέναι τοῦ κάλλους ἐκείνου ἐν τῷ ὀμιλεῖν τῷ Θεῷ ἐδοξάσθη τὸ πρόσωπον» (Μ. Βασιλείου, Εἰς τὸν ΚΘ΄ Ψαλμόν, ΕΠΕ 5,150). Ὁ δὲ ὑμέτερος προστάτης δι’ ἀσκήσεως ἐν ἐρήμῳ, «ὑπερβάς δυνάδος ὑλικῆς μικτὴν παχυμέρειαν καὶ τὴν ψυχικὴν λεπτύνας τριμέρειαν», ἠξιώθη ἰδεῖν τὸ Κάλλος τοῦτο, ἦτοι «Τριάδα τὴν ἄκτιστον ἐν αὐλοῖς καὶ ὑλικοῖς ὄμμασι» καὶ γνωρίσαι ἐμπειρικῶς καὶ βαπτίσει ὕδατι τὸν ἀναγεννήσαντα διὰ τοῦ ἐγκαινιασμοῦ τοῦ εὐθέως Πνεύματος Του πάντας βροτούς.

Εὐλογοῦντες τὸ θαυμαστὸν ἔργον τοῦτο τῆς μοναστικῆς ἀδελφότητος ὑμῶν καὶ τὸν ἀφιερωμένον εἰς αὐτὸ Τόμον, συγχαίρομεν τῇ Ὁσιότητι ὑμῶν τῇ προσενεγκούσῃ «τῷ Δεσπότη καὶ θερμῷ τῆς ψυχῆς ἐκάστης ἐξ ὑμῶν ἀντιλήπτορι τὴν προσφορὰν ταύτην», μετὰ τῆς δεήσεως ὅπως ὁ προστάτης καὶ κηδεμὼν ὑμῶν Τίμιος Πρόδρομος ἐπινεύσῃ εἰς τὴν ὑμῶν ἀγάπησιν «ἀγαπήσας τὴν γνώμην πρὸ τῶν ἔργων καὶ πρὸ τοῦ δώρου τὴν προαίρεσιν» καὶ ἀξιῶσῃ ἐκάστην ἐξ ὑμῶν ἐν ἡμέρᾳ κρίσεως, ὅτε καὶ τὰ δῶρα καὶ τὰ κρυπτὰ καὶ τὰ ἀτελῆ φανερωθῆσονται, τοῦ ἀρρήτου κάλλους τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀπαυγάσματος τῆς δόξης τοῦ Θεοῦ καὶ Πατρός. Ἀμήν.

Μνήμη τῆς Ἀποτομῆς τῆς Κεφαλῆς  
Τοῦ Τιμίου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου,  
,βιε’ Αὐγούστου κθ’

Ἐπισημαίνεται ὅτι ἡ ἀποτομή τοῦ ἁγίου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου γίνεται τὴν 29η Ἰουλίου καὶ τὴν 29η Αὐγούστου.

splendor and magnificence of this beauty participates in it as though his own face were bathed in a sort of brilliant radiance. Whence Moses also was made resplendent in face by participating in this beauty when he conversed with God” (Basil the Great, On Psalm 29, EPE 5.150). By his ascetic struggles in the desert, your patron “overcame the cumbersome mixture of material duality and lightened the three-part structure of his soul,” being counted worthy of seeing this Beauty, namely the “uncreated Trinity with the eyes of his body and his soul” and knowing – through personal experience and baptism by water – Him who restored all mortals through the direct consecration of His Spirit.

We bless this admirable project of your monastic community and this book dedicated to it, and we congratulate you, Most Reverend Abbess, for offering to “our Lord and fervent protector of each of your souls this first-fruits,” together with our prayer that your patron and guardian Saint John the Baptist, who “loves your thought before any action and your intention before any gift, (Ode 9, Canon to St. Theophanes of Naoussa)” will count each of you worthy on the Day of Judgement – when our gifts, secrets and weaknesses will be revealed – to behold the ineffable beauty of our Lord Jesus Christ, the reflection of the glory of God the Father (Heb. 1:3). Amen.

Commemoration of the Beheading of the Forerunner John the Baptist,  
the 29th of August, 2015  
Your fervent supplicant before God

† Bartholomew  
Archbishop of Constantinople-New Rome  
and Ecumenical Patriarch





Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΘΗΝΩΝ ΚΑΙ ΠΑΣΗΣ ΕΛΛΑΔΟΣ  
ΙΕΡΩΝΥΜΟΣ Β΄

Αρ. Πρωτ./Ν/ΕΞ. 1287/2016

Έν Αθήναις τῆ 27ῆ Μαΐου 2016

No.Prot/N/EX. 1287/2016

Athens, 27th May 2016

Όσιωτάτη Γερόντισσα Ίακώβη  
Ί. Ήσυχαστήριου Τιμίου Προδρόμου Άκριτοχωρίου  
62300 Σιδηρόκαστρον

Most Blessed Abbess Iakovi  
H. Hermitage of Honorable Forerunner Akritochoriou  
62300 Siderokastron

Όσιωτάτη Γερόντισσα Ίακώβη, Χριστὸς Ἀνέστη!

Most Blessed Abbess, Christ is risen!

Κέντρο τῆς ζωῆς μιᾶς Μονῆς εἶναι ἀσφαλῶς ὁ Ναός, τὸ Καθολικό της. Ὁ τόπος τῆς κοινῆς λατρείας τῆς μοναστικῆς οἰκογένειας. Ὁ χώρος ὅπου συνάγεται καθημερινὰ ὁ ἱερὸς σύλλογος τῶν ἀφιερωμένων ψυχῶν «ἐν μιᾷ ἐλπίδι τῆς κλήσεως» (Έφεσ. 4,4) γιὰ νὰ ἐκφράσει τὴν ἀγάπη, τὸν θεῖον ἔρωτα καὶ τὴν ἀφοσίωσή του στὸν Οὐράνιο Νυμφίον Χριστό, τὸν «ῥαῖο κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων», καὶ νὰ γευθεῖ τὴν περίσσεια ζωῆς καὶ χάριτος ποὺ Ἐκεῖνος προσφέρει.

Τὸ Καθολικὸ εἶναι ἡ εὐπρεπισμένη παστάδα, ὁ ὑπερούσιος θάλαμος τῶν μυστικῶν γάμων τῆς ψυχῆς μετὰ τὸν Κύριο. Ἡ λαμπρὴ αἴθουσα, ποὺ εἰκονίζει τὴν Βασιλεία ποὺ ὁ Οὐράνιος Πατέρας ἔδωσε στὸν Υἱὸ καὶ Ἐκεῖνος, ὅπως εἶπε στοὺς Ἀποστόλους, τὴν διαθέτει σὲ ἐμᾶς, γιὰ νὰ «ἐσθίωμε καὶ πίνωμε ἐπὶ τῆς τραπέζης Του ἐν τῇ Βασιλείᾳ Του» (Λουκ. 22,29-30). Εἶναι ὁ τόπος τοῦ ἀγιασματος τῆς δόξης! Ἡ ἐκθαμβωτικὴ Σκηνή, ἡ διάδοχος τῆς Παλαιοδιαθηκικῆς καὶ ἀντίτυπος τῆς ἐπουρανίου, ποὺ μαζί μετὰ τὰ Ἅγια τῶν Ἁγίων στεγάζει καὶ τοὺς κατὰ χάριν καὶ ἔλεος Ἁγίους, ποὺ κοινωνοῦν τῆς Ἀγιότητος τοῦ Ἐνὸς καὶ Μόνου κατὰ φύσιν Ἁγίου Τριαδικοῦ Θεοῦ. Εἶναι ἡ ἐν κτίσματι εἰκόνα τῆς περιφανοῦς ὠραιότητος τῆς Θεοτόκου, ποὺ εἶναι ἡ ἔμψυχος Κιβωτὸς τοῦ Θεοῦ. Εἶναι ὁ χώρος τῆς οὐράνιας ἀρμονίας τῶν ἀγιοπνευματικῶν μελωδημάτων τῶν Γραφῶν καὶ τῶν ὕμνων, τῆς θείας δραματούργιας τῆς Εὐχαριστίας, τῆς φωτοφόρου παρουσίας καὶ παρρησίας τῶν εἰκόνων καὶ τῶν συμβόλων, τῆς ὁσμῆς τῆς πνευματικῆς εὐωδίας! Ὁ τόπος ὅπου «ἡμέρας καὶ νυκτὸς» ἀκούγεται ὁ καθαρὸς ἦχος τῶν ἑορταζόντων καὶ βοώντων ἀκαταπαύστως «Κύριε, δόξα Σοι»!

Μὲ τέτοιες προϋποθέσεις, καὶ μετὰ τὸν Θεὸ νὰ εἶναι τόσο λεπτομερικὰ ἀπαιτητικὸς στὸ βιβλίον τῆς Ἐξόδου γιὰ τὸν Ναὸ Του, πῶς ἦταν δυνατόν, ἐσεῖς, μιὰ Ἀδελφότητα ἐξαιρετικὰ καλλιεργημένων καὶ διὰ βίου ἀφιερωμένων καὶ ἱερῶς ἀσκουμένων ὑπὸ τὴν καθοδήγησιν ἔμπειρου πνευματικοῦ πατρὸς μοναζουσῶν τοῦ Χριστοῦ, νὰ Τοῦ ἀφιερῶνατε

The centre of life in a monastery is certainly its Church, its Catholic; the place of common worship for the monastic family. The place where, every day, the holy assembly of devoted souls gathers 'in one hope of the calling' (Eph. 4, 4) in order to express their love, divine passion and dedication to Heavenly Bridegroom Christ, the 'fairer with beauty than the sons of man,' and receive the abundance of life and grace He offers. The Catholic is the decorous bridal chamber, the super-substantial chamber of the secret marriage of the soul to the Lord. The great chamber which depicts the Kingdom Heavenly Father gave His Son and He, as He said to the Apostles, offers it to us so that 'we may eat and drink at His table in His Kingdom' (Luke 22, 29-30). It is the place of sanctification of glory! The glorious Tabernacle, the successor of the Old Testament one and a copy of that in heavens which, together with the Sanctuary, shelters by grace and mercy Saints who receive the Holiness of the One and Only by nature Holy Triadic God. It is the created image of the glorious beauty of Theotokos who is the living Ark of God. It is the place of the heavenly harmony of the spiritual melodies of the Scripts and the hymns, the divine dramaturgy of Eucharist, the light-bearing presence and eloquence of the icons and symbols, the scent of spiritual fragrance! The place where day and night is heard the clear sound of those celebrating and incessantly crying out 'Glory to You Lord'!

Under such conditions and with God being so particularly demanding concerning His Church in the book of Exodus, how could it be possible for you, a society of excellently cultured and lifelong devoted and sacredly living nuns of Christ, under the guidance of an experienced spiritual father, to dedicate an unadorned and inelegant Dwelling? On the contrary! You summoned the entire nobility of your souls, all your knowledge concerning the functional crafts, all the talents God gave you and all the



ένα Κατοικητήριο ἀμάργαρο καὶ ἀφιλόκαλο; Κάθε ἄλλο! Ὅλη τὴν εὐγένεια τῆς ψυχῆς σας ἐπιστρατεύσατε, ὅλες τὶς γνώσεις σας στὶς ἱερὲς λειτουργικὲς τέχνες, ὅλα τὰ χαρίσματα ποὺ σᾶς ἔδωσε ὁ Θεὸς καὶ ὅλες τὶς πνευματικὲς καὶ αἰσθητικὲς σας εὐαισθησίες καί, χρησιμοποιώντας εὐλύγιστα τὸν πλοῦτο τῆς Παραδόσεώς μας, ὑψώσατε, μὲ τὴν βοήθεια καὶ τῶν Ξενοφωντινῶν πατέρων, ποὺ εἶναι εὐρύτατα γνωστοὶ ὡς μαῖστορες τῶν ἱερῶν τεχνῶν τῆς Ὁρθοδοξίας, τὸ νέο σας Καθολικό, ἕνα σπάνιας ἀρμονίας καὶ πολὺ ὑψηλῆς αἰσθητικῆς σέβασμα. Πάγκαλο, φωτεινό, μὲ μέτρο καὶ σεμνότητα, χωρὶς κοῦφες ὑπερβολὲς καὶ ἀνούσια περιττὰ φορτία, μονότονα στὸ μάτι καὶ στὴν ψυχὴ ποικίλματα, ποὺ δὲν θὰ ἄρεσαν βεβαίως οὔτε καὶ σὲ αὐτὸν τὸν ἴδιο τὸν οἰκοδεσπότη Τίμιο Πρόδρομο. Ἐναν Οἶκο Κυρίου, ἀντάξιο τοῦ λογικοῦ καὶ πνευματικοῦ χαρακτήρα ποὺ ἔχει ἡ ὀρθόδοξη λατρεία μας καὶ μάλιστα ἡ Μοναχική. Ἐνα πραγματικὸ μνημεῖο τέχνης, ὁ ρυθμὸς τοῦ ὁποῖου, ὅπως πολὺ εὐστοχα παρατηρήθηκε, εἶναι μιὰ «ἀνθολογία ἀπὸ τὸν παράδεισο τῆς Βυζαντινῆς ἀρχιτεκτονικῆς» (Ν. Μουτσόπουλος). Καὶ ἡ ὅλη διακόσμησή του, θὰ προσθέταμε ἀνάλογα ἐμεῖς, μιὰ ἀνθοδέσμη ἀπὸ τὰ ὠραιότερα ἄνθη τῆς εἰκονογραφίας, τῆς ξυλογλυπτικῆς, τῆς ὀρειχαλκουργικῆς, τῆς μαρμαρογλυπτικῆς καὶ λοιπῆς χρήσης τοῦ τόσο προσφιλοῦς στὴν ἑλληνικὴ ψυχὴ μαρμάρου, ὅπως μὲ τὰ μάτια μας εἶδαμε καὶ διαπιστώσαμε κατὰ τὴν ἀλησμόνητη ἐπίσκεψή μας – προσκύνημα στὴν Μονὴ σας.

Ἐπιστέγασμα τοῦ ἐπιτεύγματος τῆς βαθειᾶς εὐλαβείας καὶ σεμνῆς φιλοκαλίας σας εἶναι ἡ ἔκδοση τοῦ ἀφιερωμένου στὸ νέο Καθολικό σας ἀξιοσπουδάστου τόμου τούτου μὲ τὸν εὐγλωττο τίτλο: «Τὸ Πρωτόκτιστον Κάλλος». Εἶναι περισσότερο ἀπὸ βέβαιο ὅτι αὐτὸς ὁ τόμος θὰ ἀποτελέσει ἀντικείμενο μελέτης καὶ σπουδῆς ὄχι μόνο ἀνθρώπων τῆς Ἐκκλησίας καὶ τῶν Παραδόσεών μας, ἀλλὰ καὶ εὐρύτερου κύκλου ἀνθρώπων τῆς τέχνης καὶ τοῦ πολιτισμοῦ.

Σᾶς συγχαίρω θερμὰ γιὰ τὴν ἔκδοση τοῦ «Πρωτόκτιστου Κάλλους» καὶ εὐχομαί ὁ Θεὸς νὰ προσδέχεται μὲ εὐμένεια τὶς καθημερινὲς προσευχὲς ποὺ Τοῦ ἀπευθύνετε κάτω ἀπὸ τοὺς μυστικοὺς θόλους τοῦ περικαλλοῦς Ναοῦ τῆς εὐλογημένης Μονῆς σας, στὶς ὁποῖες παρακαλῶ νὰ συμπεριλαμβάνετε καὶ τὴν ταπεινότητά μου.

Μὲ τὴν ἐν Κυρίῳ πατρικὴ ἀγάπη καὶ θερμὲς εὐχὲς καὶ εὐλογίες.



25 Μαΐου 2016, Μεσοπεντηκοστής, Μνήμη τῆς Γ' εὐρέσεως τῆς Τιμίας Κεφαλῆς τοῦ Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου.

spiritual and aesthetic sensitivities and, flexibly using the wealth of our Tradition, with the help of the Xenophon Monastery Fathers, widely known as craftsmen of the sacred crafts of Orthodoxy, you built your new Catholic, an object of worship of rare harmony and very high aesthetics. It is of exquisite beauty, bright, moderate and humble, without frivolous exaggerations and meaningless unnecessary loads, monotonous embellishments for the eye and the soul, which would not appeal to the host himself Honorable Forerunner, of course. A House of the Lord equal to the logical and spiritual character our orthodox worship has, let alone the Monastic one. It is a real art monument, the rhythm of which, as very rightly so mentioned, is 'a compilation from the paradise of Byzantine architecture' (N. Moutsopoulos). And its whole decoration, we would add, consists of the best flowers of iconography, carpentry, brass-work, marble carving and other uses of the Greek soul's most favorite marble, as we saw with our very eyes and noted during our unforgettable visit-pilgrimage to your Monastery.

The crowning achievement of your deep piety and humble love of beauty is the publication of this dedicated to your new Catholic, worth-studying volume with the eloquent title: 'The First-built Beauty. It is more than certain that this volume will constitute a subject of study and research not only for the people of the Church and our Tradition, but also the extensive circle of people of art and culture.

I wholeheartedly congratulate you on the publication of 'The First-built Beauteous' and wish that God favorably accepts the everyday prayers you address Him under the secret domes of the beauteous Church of your blessed Monastery, prayers in which, please, include my modesty.

With fatherly, in Lord, love and heartily wishes and blessings  
The Archbishop of Athens  
Ieronymos B'



25 May 2016, Mid-Pentecost, Memory of C' discovery of the Honourable Head of Forerunner and Baptist John.







Ἑλληνική Δημοκρατία  
Ἱερά Μητρόπολις Σιδηροκάστρου

Ἡ Ἱερά Μονή τοῦ Τιμίου Προδρόμου Ἀκριτοχωρίου χαίρει χαρὰν μεγάλην «ἥτις ἔσται παντὶ τῷ λαῷ». Χαίρει καὶ ἀγάλλεται γιὰ τὸ σπουδαῖο ἐπίτευγμα – ἀληθινὸ θαῦμα τῆς ἀνοικοδόμησις ἐκ βάρων καὶ τῆς ὀλοκλήρωσις τοῦ περικαλλοῦς καὶ μὲ πρωτο-βυζαντινὸ κάλλος ἐγεγερθέντος «σκηνώματος τῆς δόξης τοῦ Κυρίου» τὸ ὁποῖο προσφέρεται αἰώνιος κατοικία Ἐκείνου ὁ ὁποῖος «ἐτρέφετο μὲ ἀκρίδες καὶ μέλι ἄγριο», πού δὲν εἶχε «ποῦ τὴν κεφαλὴν κλίνῃ» παρὰ μόνον τὴν ἔρημον τοῦ Ἰορδάνου καὶ συντροφιά του «τὰ θηρία τῆς ἐρήμου καὶ τὰ πετεινὰ τοῦ οὐρανοῦ».

Χαίρει ὁ ταπεινὸς Ἐπίσκοπος Σιδηροκάστρου καὶ εἶναι τῷ ὄντι Μακάριος γιὰτὶ μὲ ὅσα συνετελέσθησαν περὶ τὴν Ἱεράν Μονὴν τοῦ Ἀκριτοχωρίου καὶ τὴν Ἱεράν Μητρόπολη Σιδηροκάστρου, γεύεται τῆς αἰωνίου καὶ μακαρίας ζωῆς, ἀλλὰ καὶ γιὰτὶ ἡ καλλιέλαιος καὶ ἡ ἄμπελος «ἦν ἐφύτευσεν ἡ δεξιὰ τοῦ Ὑψίστου» ἔδωκε τὸν καρπὸν αὐτῆς ἐν τῷ καιρῷ αὐτῆς καὶ ἐκαρποφόρησε καρπὸν ἑκατονταπλασίονα.

Χαίρει ὁ Γέροντας Ἀλέξιος ὁμοῦ καὶ ἡ Γερόντισσα Ἰακώβη γιὰτὶ συμπορευόμενοι καὶ συγκαουχούμενοι ἐπὶ δεκαετίες πολλὰς «ὀργώνοντες τὸ γεώργιον τοῦ Θεοῦ», «ἀγραυλοῦντες ἐπὶ τὰς φυλακὰς τῆς νυκτὸς» φυλάσσοντες σταθερὰ τὴν ποιμνὴν ταύτην, δὲν ἐργάστηκαν ἐπὶ ματαίῳ ἀλλ' εὐλογήθηκαν ἀπὸ τὸν Θεὸ καὶ τὸν Τίμιον Πρόδρομο καὶ οἱ ἴδιοι καὶ τὰ ἔργα των. Ἀξιωμακίονοι καὶ ἀξιομακάριστοι οἱ κτήτορες τοῦ Ἱεροῦ Ναοῦ τούτου καὶ τῆς Ἱεράς Μονῆς ταύτης.

Χαίρουν οἱ ἀδελφὲς μοναχὲς πού συγκροτοῦν τὴν ὀλκάδα αὐτὴν γιὰτὶ μὲ τὴν ὑπακοή, τὴν ὑπομονὴ καὶ τὴν ταπεινώσῃ τους συνδυασμένα μὲ ἐργατικότητα καὶ καλλιπέπεια, συγκυρηναίους ἔχουσαι τοὺς μοναχοὺς τῆς Ἱεράς Μονῆς Ξενοφώντος Ἁγίου Ὁρους, κατόρθωσαν τὸ ἀκατόρθωτο ὅπως καὶ ὁ προστάτης τους, ὁ Τίμιος Πρόδρομος, καὶ δύνανται νὰ καυχῶνται μαζί του, λέγουσαι «ἐμὲ δὴ ἐλαττοῦσθε, αὐτὸν δὲ δὴ αὐξάνειν».

Χαίρει ὁ «κόσμος ἅπας» γιὰ τὰ μεγαλεῖα ἃ εἶδον οἱ ὀφθαλμοὶ του καὶ ἀναφερόμενος εἰς τὸν οὐρανὸν δοξάζει τὸν Θεὸν λέγων: «Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε, πάντα ἐν σοφίᾳ ἐποίησας». Χαίρει σύμπασα ἡ τῶν Ὁρθοδόξων πανήγυρις, χαίρει ὁ κλῆρος καὶ ὁ λαὸς μας μετὰ τῶν ἀρχόντων μας γιὰ τὰ μεγάλα καὶ θαυμαστά

Hellenic Democracy  
Holy Metropolis Of Siderokastro

The Holy Monastery of John the Baptist in Akritochorio hails great joy 'which will be to all the people'. It enjoys and rejoices the great achievement – the real miracle of the complete reconstruction of the beautiful in proto-byzantine style erected 'tabernacle for the Glory of the Lord' which offers itself as the eternal residence of The One 'who was eating locusts and wild honey', who had 'nowhere to lay His head' except for the wilderness of the Jordan and kept company with 'the beasts of the wilderness and the fowls that fly in the air'.

The humble bishop of Siderokastro rejoices and, indeed, feels blissful because, with everything that occurred in the Holy Monastery of Akritochorio and the Holy Metropolis, he savours eternal and blissful life and because the cultivated olive tree and the vine 'which was planted by the right hand of the Lord' were fruitful with time and produced crop a hundredfold.

Father Superior Alexios as well as Mother Superior Iakovi rejoice for, labouring together through hardships for many decades 'ploughing God's farm', 'dwelling in the field to guard during the night' constantly watching this flock they did not work in vain but both they and their works were blessed by God and John the Baptist. Forever remembered and worthy of blessing let the founders of this Holy Church and this Holy Monastery be.

The nuns who consist this unity rejoice for, being patient and humble in combination with their industry and eloquence and assisted by the monks of the Holy Monastery of Xenophon of Mount Athos, achieved the impossible like their patron John the Baptist and have the right to take pride saying 'him it behoves to increase, me however to decrease'.

'All the people' rejoice for the greatness which their eyes saw and addressing the heaven glorify God saying: 'how manifold are thy works in wisdom hast thou made them all'. The totality of the Orthodox panegyris rejoices, the clergy and our people along with our leaders rejoice for the great and wondrous things 'which their eyes



«ἃ εἶδον οἱ ὀφθαλμοὶ τῶν» καὶ ἀναφωνοῦν ὅλοι ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ «Μέγας εἶ, Κύριε, καὶ θαυμαστὰ τὰ ἔργα σου καὶ οὐδεὶς λόγος ἐξαρκέσει πρὸς ὕμνον τῶν θαυμασίων σου».

Καὶ τέλος μεθ' ἡμῶν χαίρουν τὰ πνεύματα τῶν δικαίων οἱ ὅσοι καὶ οἱ ταπεινοὶ τῆ καρδία γιατί ὁ τόπος αὐτὸς «οὗ ἔστησαν οἱ πόδες» τοῦ Παναγιωτάτου Οἰκουμενικοῦ Πατριάρχου Βαρθολομαίου πρὸ 16 ἐτῶν κατὰ τὴν θεμελίωση τοῦ Ἱεροῦ αὐτοῦ Σκηνώματος εὐλογήθηκε «εὐλογία πνευματικῆ». Χαίρει μετὰ χαϊρόντων ἢ ὑψηλὴ κορυφῆ τῆς Ὁρθοδοξίας μας ὁ Πατριάρχης τῆς ὁδύνης, ποὺ ἔφθασε περιχαρῆς καὶ ἀγαλλομένῳ ποδὶ ἐπὶ πτερυγῶν ἀνέμων ἀπὸ τὴν Πόλη τῶν ὀνείρων, τῶν παραδόσεων καὶ τῶν ἀναστεναγμῶν καὶ ἐτέλεσε τὰ ἐγκαίνια τοῦ τὴν 21ην Ὀκτωβρίου 2012, μαζί μὲ τὸν ἐπιχώριο Ἐπίσκοπο καὶ πλῆθος Ἀρχιερέων, Ἱερέων, Ἱερομονάχων καὶ Ἱεροδιακόνων καὶ τοῦ πιστοῦ καὶ εὐσεβοῦς λαοῦ μας ἐλθόντες ἀπὸ τῶν περάτων τῆς οἰκουμένης.

Κομιστὴς τοῦ ἀνεσπέρου φωτὸς τοῦ Φαναρίου ὁ Πατριάρχης Βαρθολομαῖος ἤναψε τὸ ταπεινὸ κανδήλι τοῦ περικαλλεστάτου Ναοῦ τοῦ ἐν ταπεινοῖς Προδρόμου μὲ τὸ φῶς τὸ ἀληθινὸ «ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον» καὶ τὸ ὁποῖο καίει ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος ὥστε ὅποιος τὸ ἀκολουθεῖ νὰ μὴ περιπατεῖ ἐν τῇ σκοτίᾳ ἀλλὰ νὰ ἔχει τὸ φῶς τῆς ζωῆς.

Ἀγαπητοὶ ἀναγνώστες,

Ὁ ἔπαινος ἀνήκει στοὺς συντελεστὲς τοῦ ἔργου αὐτοῦ, τίς μοναχές μας. Τίς ἀπλές καὶ ταπεινές τῆ καρδία. Παρὰ τὴν ἀγωνία τῶν καιρῶν μας, οἱ μοναχές μὲ πρωτοστάτες τὸν Γέροντα Ἀλέξιο καὶ τὴν Καθηγουμένη Ἰακώβη, ἐδῶ στὴν ἀκρόρεια τῆς Μακεδονίας, διακονοῦν, θυσιάζονται, ἐργάζονται, δὲν ἀφήνουν τὸν τόπο μας νὰ γίνῃ «ἄγονη γραμμὴ».

Μὲ τὴν παρουσία τους, τὸν ἀγῶνα μὰ καὶ τὸν ἰδρώτα τους συνθέτουν σήμερα δημιουργικὰ τὸ χθὲς μὲ τὸ αὔριο, τὸ σύγχρονο μὲ τὸ παραδοσιακὸ χρησιμοποιώντας ὡς βάση τὰ δικά τους βιώματα: τὸν Χριστὸ καὶ τὴν Ἑλλάδα μνημονεύουσαι κατὰ τὸν ποιητὴ Διονύσιον Σολωμὸν καὶ Ἀλέξανδρον Παπαδιαμάντην: «Στὴν ψυχὴ τους ὑπάρχει μιὰ ἄκρη ἀπὸ χρῶμα γαλάζιας λαχτάρας» καὶ ὁσμὴ εὐωδίας πνευματικῆς κερικοῦ καὶ λιβανιοῦ.

Ἐνας δρόμος ἀλλιότικος, παράξενος γιὰ τοὺς πολλοὺς, αὐτὸς ποὺ βαδίζουν. Χαρακτηριστικὰ τοῦ εἶδη, ποὺ τόσο σπάνια εἶναι σήμερα: «μόχθος κι ἰδρώτας κι ἄνοιγμα

aw' and they all exclaim together in one voice and one heart 'Great are You O Lord, and wonderful are Your works, and no word suffices to hymn Your wonders'.

Finally, along with us the spirits of the righteous, the blessed and the lowly in the heart rejoice, for this place 'at the footstool' of the Ecumenical Patriarch of Constantinople 16 years ago during the foundation of this Holy Tabernacle was blessed 'with spiritual blessing'. Rejoices with the rejoicing ones the leader of our Orthodoxy, the Patriarch of sorrows, who came jubilant with elated feet on wind wings from the city of dreams, traditions and sighs, and celebrated its consecration on October 21st 2012, together with the local Bishop and numerous High Priests, Priests, Priest-monks and Deacons as well as our faithful and devout people who gathered from the ends of the world.

The bearer of the never-failing light of Phanar he lit the humble oil-lamp in the beautiful Church of the humble Baptist with the true light 'which enlightens every man that comes into the world' and which burns from now to the ages so that whoever follows him does not walk in the dark but has the light of life.

Dear readers,

The praise belongs to the contributors to this project, our nuns, the simple and lowly in the heart. Despite the anxiety of our times, under the leadership of Father Superior Alexios and Mother Superior Iakovi, here at the mountaintop of Macedonia they minister, go to no end of trouble and work not letting our land become 'off the beaten track'.

With their presence, struggle as well as sweat, they combine creatively at present the past with the future, the modern with the traditional using as a basis their own experiences: Christ and Greece as referred to by the poet Dionysios Solomos and Alexandros Papadiamantis 'in their soul there exists a tip of colour blue yearning' and the scent of spiritual aroma of candle and incense.

A different course of life, weird for the majority, the one they lead. Its characteristics, so rare nowadays: "labour and sweat and making way and trace a route/to untrodden mountaintops. A long way, indeed/ How can one say it differently, how can one say it/from a moment/only one/ Eternity.



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